

June, 1958

CONTENTS

THE BODIES OF CHRIST	163
<i>By the Rev. Whitney Hale, D.D., Priest Associate and Rector of the Church of the Advent, Boston</i>	
NO MORE STRANGERS AND FOREIGNERS	166
<i>By Ines Slate, Communicant of St. Mary's, Houston, Texas, and member of the C.L.G.</i>	
ST. PAUL AMONG THE TWELVE	169
<i>By the Rev. Bruce V. Reddish, Retired Priest, Santa Barbara</i>	
ST. COLUMBA	170
JOHN COLERIDGE PATTESON	171
THE MELANESIAN MISSION	172
<i>By the Rev. C. E. Fox, M.B.E., D. Litt., Fellow of St. John's College, Auckland, New Zealand</i>	
THOUGHTS ON THE SEASONS	175
<i>By a Sister of the Order of St. Helena</i>	
UNTO THE ALTAR OF GOD	178
<i>By Esther H. Davis, Communicant of St. Mark's Church, Altadena, Cal.</i>	
A VISIT TO THE HOLY SACRAMENT — A Poem	179
<i>By Joseph L. Roberts, Communicant of the Chapel of the Holy Spirit, New Orleans, Louisiana</i>	
PEACE, BE STILL ... A Poem	180
<i>By Faith Cleaveland Booth, Communicant of the Church of St. Mary the Virgin, New York City</i>	
DEDICATION SERMON, ST. MARY'S CHURCH, PITTSBURGH	180
<i>By the Rev. William Elwell, D.D., Rector of St. Clement's Church, Philadelphia</i>	
THE ORDER OF SAINT HELENA	184
THE ORDER OF THE HOLY CROSS	185
OUTGOING MAIL	186
AFTER ASCENSION — A Poem	188
ORDO	189
PRESS NOTES	190
<i>By the Rev. Roy Rawson, Priest Associate and Press Manager</i>	





NATIVITY OF SAINT JOHN BAPTIST

(June 24)

The Collect

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Makes us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. *Amen.*

The Holy Cross Magazine

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1958

The Bodies Of Christ

BY WHITNEY HALE

THREE bodies of Christ are mentioned in the New Testament. The physical body He received of His blessed Mother, like yours and mine needing food and drink and sleep, subject to pain and finally death. That Body which St. Paul calls His Church, into which you and I were grafted, were made members by God's action in Holy Baptism, and so made members one of another and all one in Him. There is the Body given us in Holy Communion, "The Body of our Lord Jesus Christ which was given for thee." From the very nature of a body all three have this in common — the Body of Christ is the outward and visible expression, the embodiment of His invisible personality.

The New Testament thus sets forth what is sometimes called the sacramental view of

life. Among views which deny this are two extremes. Sir Bertrand Russell, the brilliant atheist, writes, "omnipotent matter rolls on its relentless way... blind to good and evil... Brief and powerless is man's life; on him and all his race the slow sure doom falls pitiless and dark." At the other extreme Mrs. Mary Baker Eddy has a different concept of matter. In "Science and Health" she writes, "Matter or body, is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the material body is the grosser portion, but from first to last, the body is a sensuous, human concept." (p. 177)

Both the New Testament and Catholic Christianity (Anglican, Orthodox and Roman) hold that matter, so far from being a

false concept, is a vehicle of God's Holy Spirit. St. Paul, so far from entertaining the concept of the human body as sensuous reminds us that our bodies are temples of God's Holy Spirit. The beautiful Creation Story in Genesis ends with this concept of the material world, "God saw everything that He had made and beheld it was very good." When the Creator became embodied in a Man (the Word was made flesh), God gave the lie for all time that the human body is a sensuous concept. To be sure the human body may become disordered and sensuous from abuse, but does not the priest say when he gives you Christ's Body, "preserve thy body and soul unto everlasting life"?

Next to the Incarnation has there ever been such an exaltation of the true nature of matter as vehicle of the Spirit as when Christ took material bread and said "this is my Body"? Consider some of the material things that go with the Church's supreme act of worship. There is a table which Christ also made an altar, (my Body given, my Blood shed for you) a white cloth, always food and drink, and usually a cross, vestments of beauty, candles and flowers. Which *things* belong to a family table and from which the principle of sacrifice, "givenness," is not absent. Eating together at a common table can be a happy, holy and binding experience. A friend of mine some years ago went to an evening Mass with a priest-workman group in an industrial area of Paris. The Mass was celebrated in a tenement house just before the evening meal. The priest had worked all day in a factory. After meeting at the Lord's Table, they had supper together at the other table of the Lord. A collection was taken to pay for the food, each giving as he was able. That particular evening there was not enough, so another collection was taken and this time they had more than enough. The surplus was given to members in distress. In principle this takes place at every Eucharist. Along with our offerings of bread and wine, our money is placed on the altar and offered, as the Prayer Book directs. The benefits of the surplus are shared as, by a family with other members not under the same roof of God's House at that moment.

The Eucharist is a corporate act of wor-

ship as natural as it is instinctively fitting. Material things are offered, to be made holy by God:—a table upon which the things are offered—a table is the center and symbol of family life; bread, the staff of life, token of our selves at work; wine that gladdens the heart of man, token of our joys and fun; money, token of our thankful dedication of all we have to Him. All these *things* come from Him and belong to Him.

Eucharist comes from a Greek word meaning to give thanks. We offer our thanks as reverently as we know how, not only with our lips and hearts and minds and wills, but also with our bodies. It is because our bodies are to receive His Body that we receive Him fasting when health permits, honor Christ by making Him the first food of the day.

It is because He is the Giver of all good gifts that Catholics of whatever name offer the Eucharist before God with all the dignity, the beauty, the reverence that well ordered ceremony can command. We employ the best music and the best of the arts at our disposal. To be sure this has its dangers. Elaborate ceremony sometimes becomes a substitute for, rather than a vehicle of, that inner dedication of heart and mind and will, without which outward reverence is a hollow shell. During the last war I was giving a series of sermons on the meaning of the ceremonies of the Mass, when Mrs. Hale and her son, a young man who had just received word that our oldest son, then an Air Force Cadet, was about to be awarded his wings and sent overseas to combat. There was the haunting possibility we might never see him again in this life. We rushed South and that Sunday I said Mass in our hot room, with no vestments, no sacred vessels, no cross and candles, only a thimble of wine and three wafers of bread which a chaplain had given me. Ceremony was at a minimum but the reality of Christ known to us in the Breaking of Bread, His Presence binding us together was something we will not easily forget.

It is sometimes supposed that we who love the outward side of Catholic worship do so because it induces a proper subjective state of mind in the believer. It is true that if you genuflect before the Blessed Sacrament, the act may help you to feel more reverent. B

purpose of Catholic ceremonial is the reverse. You bend the knee because you really believe Christ is objectively present in the sacrament. You delight in participating in the Eucharistic Sacrifice, even though your offerings are imperfect, because you believe the Lord accepts them and takes them into union with His perfect offering of Himself, because it is "our bounden duty" thus to offer Him "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." When a friend of yours is in sickness or sorrow, you don't send him flowers in order to arouse in you a feeling of sympathy. That sympathy comes as a by-product.

It is so in the solemn drama of the Mass. God gives us beauty. We offer flowers in gratitude.

God gives us joy in serving Him. We offer Him the best music we can as a medium of praise.

God gives us food and drink. We offer Him bread and wine.

God gives us health, the privilege of work, the raw materials. We offer Him our money to be used by Him.

God gives us our bodies. We offer our bodies in reverence.

God gives us life. We offer Him our lives.

God gives us above all the gift of His son Who lived and suffered and died, and rose and ever lives for all of us—the one and only perfect gift we can offer. "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service."

The Body of Christ is the embodiment of His invisible personality. That was true of

His body in the days of His flesh. It is true of His Body the Church and His glorified Body given in Holy Communion.

He has yet another body, imperfect, in and through which He struggles to embody His invisible personality and that body is you! We pray "that He may dwell in us and we in Him." He comes to dwell in your body and you dwell in Him, made one body in Him with every human being.

There is the Real Presence of Christ in the Christian, in your body, your heart, your mind, your will. Your whole personality becomes the embodiment of His invisible personality struggling within you to make you One Body (His) with all for whom He died and lives.

That is awesome, as St. Paul warns us. The apostle says nothing about being worthy of so great a gift but he cautions us not to receive in an unworthy manner, lest we eat and drink condemnation to ourselves, "not discerning the Lord's Body." Our Church makes it clear how to receive Him in a worthy manner. "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life . . . draw near with faith". . . .

The Real Presence of Christ in the Christian is of all truths the most reassuring. Assurance without arrogance. "I can do all things in Christ who strengthens me," if you are honestly trying to do His will in the world. After you leave the Church, on your way home and during the day, you would do well to remind yourself often, "Christ in me. My body is the temple of His Holy dwelling." And if you look for Him, you will find His Real Presence in others.



No More Strangers and Foreigners

BY INES SLATE

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God . . . Jesus Christ Himself being the chief cornerstone.

Ephesians 2:19, 20

"Sister X, of the Order of St. Helena, under the Rule of Holy Cross, will conduct a Children's Mission . . ."

The well worn words are as much loved as favorite prayers, and parish after parish looks up with a glad smile of welcome as the men and women of Holy Cross come for a visit. As a rule, these visits and Missions are eagerly anticipated, the congregation finding it hard to await the arrival of their gifted Missioner and even harder to see him depart. Parish houses, guild halls, and even sacristies echo with the happy whispers, "Father Y's coming again . . . Father Z. will be here next week . . . I just can't wait to see Sister X. once more . . ."

These are the usual, one might almost say, the expected, reactions to a visit from any member of the Holy Cross family. One just doesn't expect, on making such an announcement, to be greeted with a black frown, the suspicious query, "Monks? Nuns? In the Episcopal Church?" Or, worse, "What does she want with us? What's her angle?"

Among the men and women whom Our Lord came to save are many who know Him not or, if they do know a little about Him, seem to have no conception of the word love, let alone the implications of Divine Love. These people have been educated in a school of hard knocks, suspicions, hatred and distrust; every man's hand has been against them; they've been forced to learn the bitter lesson that everybody has an "angle"—even Sister X.

And so, the first time Sister X. visited St. Mary's Episcopal Church in Houston, in May 1957, the children whom she'd come to visit eyed her with some suspicion, and gave themselves to the job of discovering her "angle." Since Sister X. seems to have been

totally untrained in the arts of deception, didn't take the children any time at all to figure her angle. She'd come—because she loved them. It was incredible, fantastic, unbelievable. She didn't know them. Until she arrived she hadn't met a single one of them. They weren't "her kind" of people. Even so, she loved them, quite obviously and sincerely. To her, it was as simple as that. To them, as miraculous. They clustered around her, asking questions—some of them very foolish questions—but to every question she gave the same grave, careful consideration. They listened intently to her answers, they watched the things she did, they studied her expressions and, little by little, through the gentle patience of one Sister, they began to learn how to love a little in return.

Meanwhile the Rector of St. Mary's—*persecuted but not forsaken**—stood on the side lines and surveyed the miracle with considerable satisfaction. After all, he had been expecting a miracle.

This may be the reason why miracles have continued to happen in and around St. Mary's for the past year; it may be why St. Mary's insisted on having Sister X. return for another Children's Mission this February. It may even explain why, on a frozen, rainy school afternoon, over fifty children showed up in Church for Sister's teaching.

St. Mary's, the second oldest Episcopal Church in Houston, had weathered a long and chequered career and had, to say the least, fallen upon evil days. It had once been a tall, graceful neighborhood Church, erected in the early 1800's, but since then the neighborhood had deteriorated into what is now almost a slum area. Large numbers of the

*II Corinthians 4: 8, 9 furnish this and subsequent quotations.

gregation either transferred to other churches or moved to newer sections of the city. The handful that remained kept up the best as best they could. In 1880 the Church had been established as a Parochial Mission of Christ Church Cathedral; later it became a Church, then in 1891, a Mission of the Diocese. Its subsequent history was equally grimy. Priest after priest came, tried hard, and departed, shaking his head sadly. Outside and in, the Church showed the ravages of time and a crying need for repair and restoration. The faithful few who still came to church filled only a few of the many pews of the huge edifice until even they looked rather lost and forsaken in its vastness. The organ squeaked and shrieked, the wind whistled through cracked walls, somebody made a valiant attempt to mend the broken windows. And all around the great Church were the people who never dreamed of coming into it at all, the Mexican laborer, the overalls crowd, the leather jacket boys, the fallen away Roman, the lost and the lonely. It wasn't their Church. True, it had always been there, but it had nothing to say to them.

Father Mitchell Keppler—*perplexed but not in despair*—decided that "something" had to be done. With the full approval of his Bishop, the Rt. Rev. John E. Hines, he set about the job of converting St. Mary's into an "area" Church, of bringing Light and Life into this very miserably "depressed area." He began with a round of the other Churches in Houston, asking for help from the various women's organizations. Money, he said, they would accept, since St. Mary's was very poor, but they would also be deeply grateful for gifts of time and talents which were most desperately needed. The result of these talks was the birth of St. Mary's Society, a group of 18 women representing fourteen Anglican Churches in the city of Houston, who pledged themselves to pray for St. Mary's every day, to contribute at least one dollar each month to the Society's work, and to do whatever work with hand or heart or brain might be required. Today, one year after its inception, St. Mary's Society numbers one hundred and fifty-five men and women and is still growing. The men, being equally welcome, are equally en-

thusiastic about the work to be done.

Plans were made and put into effect as quickly as possible for converting St. Mary's into an area Church. A Community Center was established in the Parish House and filled with such things as might appeal to small boys—wood-working sets, basket balls, boxing gloves. Other items, designed to fascinate small girls, were later incorporated. A Thrift Shop, open every Saturday morning, was inaugurated. Here anyone could buy good clothes made of serviceable materials, at a fraction of their cost. These garments, many of them quite expensive, were donated by members of the St. Mary Society and sold for around fifty cents to a dollar each. The money collected is used in the upkeep of the Community Center.

Father Mike—*troubled on every side yet not distressed*—suddenly became a collector. In his wife Daisy's work room at the Rectory he stashed away a common cardboard carton and began filling it with black jacks, brass knuckles, flash knives and other such "toys" he'd taken away from neighborhood children. He felt, he said, some measure of success when, having taken some such lethal weapon away from a boy, the boy *continued to come to Church*. Such boys realize that they have found the one thing they most desperately need: *acceptance*.

On Christmas Eve Father celebrated a Solemn Midnight Mass, perfectly and brilliantly served by five small acolytes from the neighborhood. He had trained the boys carefully and admonished them to be sure to get to the Rectory no later than 11:30 p.m., so that they might be ready in time. They arrived at 7:15. This is a part of what St. Mary's is beginning to mean to the children of the area.

Another is that, on a rainy afternoon, glancing out of the Rectory window, Father Mike saw a police car drive up to his door. Two officers got out, mounted his steps, knocked, and when the door was opened to them, solemnly presented Father Mike with a fat sheaf of tickets to the Circus, "for you and your boys, Father. If nobody else around here knows what you've done for the

kids in the neighborhood, *we* know it and we want you to know that *we* appreciate it."

Everybody works at St. Mary's, including the pretty young red-head, officially Mrs. Mitchell Keppler, but better known to children and adults as "Miss Daisy." Miss Daisy runs the Rectory, is always ready and happy to produce coffee or food to anyone who may happen in, has never been known to lose her gracious serenity, is capable of producing miraculous order and quiet among two hundred and three children who are hysterically screaming from sheer excitement, creates, bakes and paints astonishingly beautiful ceramics of Our Lady, presides over the Coffee Hour so tactfully that no one realizes she is actually doing the presiding and, during a quiet moment, joined Father Mike long enough to adopt a brand new Keppler. "Baby Mike," aged six months, thinks the whole thing is a fine idea and never misses a service. He looked particularly fetching on Ash Wednesday, having been suitably "ashed up" by his proud father.

Into his energetic community program, Father Mike has insisted on carrying the faith once delivered to the saints, in its fullest and most Catholic interpretation. The Eucharist is celebrated as the chief service of every Sunday, Confessions are heard at fixed times every Saturday afternoon, all Holy Days are carefully kept, all rules of fasting and abstinence observed. At the moment, one of the men of the Church is at work on a Tabernacle, to house the Reserved Sacrament. Other plans include a free-standing Altar, a Sanctuary to Our Lady, and the Stations of the Cross. During the Course of Sister X's Mission one ten o'clock Sunday Communion was devoted to an Instructed Eucharist. Father Mike's plan, rigidly adhered to, is that each Sunday his congregation will learn *one* new thing about their faith and their Church. The faithful few are enthusiastic, the children love it, and the brand new visitors are surprised to find a Church which "feels so much like home." One newcomer said, gravely, "This is a *praying* Church. You can feel it."

Father Mike—*cast down occasionally but not destroyed*—keeps his small black valise

in a corner of the Sacristy. Many such bags used when visiting the sick, are embossed with initials or, sometimes, a name. The one is imprinted, "Father Mike." It is a inspired touch, for he is Father Mike to all sorts and conditions of men, and St. Mary is truly a holy Church, universal in its outreach, thoroughly Catholic in its teaching.



Father Milke and Early Bird Acolytes



It is felt that perhaps those who read this article might like to join the congregation of St. Mary's in the special prayer for the Church used at every Eucharist.

Almighty God, Who did send Thy Son into the world to save sinners and to lead us into the way of salvation, bestow Thy blessing, we beseech Thee, upon our endeavor to bring souls to Thee through St. Mary's Church and to draw us ourselves to deeper consecration. May Thy Holy Spirit inspire those who shall speak Thy Word, convince the indifferent, convert the wayward, and in all of us renew the will to do Thy Will and to continue steadfastly in Thy service in the fellowship of Thy Holy Catholic Church until Thy Will is done on earth as it is in Heaven, through Jesus Christ Our Lord.

Amen.

A Missionary Sequence

I. St. Paul Among The Twelve

BY BRUCE V. REDDISH

Among all the mosaics of antiquity, those in Ravenna stand unrivalled. They date from the fifth and sixth centuries when the city was the capital of the Western Roman Empire and became quite a metropolis, especially under Emperor Honorius (395-423).

But it is not my purpose to describe them; others have done that more efficiently than I could ever hope to do. There is, however, one striking feature about them which, so far as I know, has never been noted nor commented on. It is that among the Twelve Apostles, St. Paul always appeared in place of St. Matthias and, not only among them but, in the place of honor. This struck me first in the Baptistry of the Orthodox (so called to distinguish it from the Arian building later built in Ravenna) which stands beside the cathedral. The mosaics here are among the finest and most ancient in the city. In the center of the dome there is a representation of our Lord's baptism, and below it the Apostles arranged in a circle around the dome. They are clad in white robes and bear in their hands what appear to be wreaths of flowers. St. Peter and St. Paul stand side by side, but St. Paul is at St. Peter's right.

In the old archiepiscopal palace next door there is a little chapel dating from the sixth century. There one sees the heads of the Apostles—six in each arch. Again St. Paul appears, and on our Lord's right, while St. Peter is on His left.

In the Church of San Vitale (sixth century), which has probably the finest mosaics in existence, we see in the arch of the apse the head of our Lord, with those of the Twelve on either side. Here again it is St. Paul who is at His right and St. Peter at His left.

Another instance may be seen in the baptistry connected with the Church of Santo Spirito, a former Arian place of worship. This is approached through a narrow lane

called "Vicoli dei Ariani"—Lane of the Arians. Imagine a name like that clinging to a lane for fourteen hundred years! When I visited it, the Rector himself very kindly showed me the baptistry, which is smaller and simpler than that "of the Orthodox." Just as in the older building, the center of the dome held the representation of our Lord's baptism and, lower down around the dome, the Twelve. Among them we see an arm chair and in it, standing on a cushion, a draped cross symbolical of our Lord. On its right stands St. Paul and on its left is St. Peter. When I commented on this, the Rector smiled and explained that naturally the Romans put St. Peter on our Lord's right while the "Orientals," (by which he meant the Byzantines, whose influence was strong in Ravenna) wished to put St. Paul in the place of honor.

Ravenna may be unique in giving him so consistently the position of primacy, but mosaics elsewhere occasionally show him among the Twelve, as does the church in Torcello, where he is on our Lord's left. Rome itself furnishes one example of giving a higher place to the Apostle to the Gentiles. The fifth century mosaics in the church of St. Paul-outside-the-walls which adorn the chancel arch, represent our Lord with St. Paul on His right and St. Peter on His left. This may have been done because of the dedication of the church, but it was later "corrected" by the erection of marble statues of the saints on the floor below—St. Peter on the right and St. Paul on the left.

But why should St. Paul be placed among the Twelve? No doubt because he himself claimed a place there and the other Apostles accorded him his claim. We know that to him was committed the Gospel of the Uncircumcision, as was that of the Circumcision to St. Peter, so that he came to be known as the Apostle to the Gentiles and felt himself to be "not a whit behind the very chiefest

apostles." As to why he is placed in the position of honor at our Lord's right can be only a matter of conjecture. It may well have been in quiet protest against the attitude of the Roman Pontiff who about that time began to claim not only a primacy of

honor, which was conceded him as Bishop of Old Rome, but a supremacy over his fellow bishops because of his traditional succession to St. Peter, a claim which was definitely not acknowledged by his brethren in the East.

GLORIOUS PRINCE
OVER ALL THE EARTH;
AS IN LIFE THEY
LOVED ONE ANOTHER,
SO EVEN IN DEATH
THEY WERE NOT
DIVIDED.



PETER THE APOSTLE AND
PAUL THE DOCTOR OF
THE GENTILES: THESE
HAVE TAUGHT US THY
LAW, O LORD. *From*
antiphons within the
Octave SS. Peter and Paul

II. St. Columba

December 7, 521 — June 8, 597

Besides giving us the birthdays of the greatest missionaries ever, June presents the greatest missionary of the British Isles, St. Columba. (It might be said, however, that the only reason for putting him ahead of St. Patrick, his Predecessor in the Emerald Isle by over a century, is that more is known of his activities.) Coming of the important royal family of the ruler of Dalriada, he was certain to have a position of great influence in the Celtic lands. He studied the Classical learning then preserved and highly valued in Ireland and was a founder of churches and monasteries in his native land before becoming a foreign missionary.

In his forties he was led to leave Ireland for work with the immigrants and natives of what is now called Scotland. The distance was not great and the Celts were keen seafarers so the assignment was not one of unusual hardship. He set up a monastery on the island of Iona, famous ever since because of its position as Christian capital of the country and administrative center of the monastic and missionary effort. The celebrated island is now the scene of a notable experiment in community life and applied Christian principles on the part of Scotch

Presbyterians. It was once used by the Celtic Fathers but proved impractical as a missionary base in a period of rapid transportation. Anglicans visit the holy site especially in vacation times and are allowed to maintain services.

From the base at Iona the great missionary went throughout the lands of the Picts (pictured people, so called because of their coloring their skin, the original inhabitants) and Scots (immigrants from Ireland) and was so successful because of his powerful preaching, his holy life, and his undeniable miracles that the whole country accepted Christianity. The two groups, Picts and Scots, gained a common Catholic faith and culture, a strong means of unification and progress.

The royal bishop remained a very simple man, living the Spartan life traditional to Celtic monasticism. His influence in church and state was mighty. He visited Ireland at least once, along with a Scottish king, and was a power in a council held there at that time.

From his monastery came the missionary advance that led to the conversion of northern England. We thank God for the way that



IONA

elts gave themselves to missionary adventure not only in the British and other isles but even on the continent of Europe, and even, maybe, to Greenland. The later converts, the Anglo-Saxons, imitated their

predecessors in Christ's Truth by a similar missionary zeal, which was instrumental in bringing Germany and the Low Countries into the fold. But both streams of evangelism had ceased before the year 1000.

III. John Coleridge Patteson

1827 - 1871

One of the greatest products and examples of the revival of missionary work from the British Isles was John Coleridge Patteson, a child of one of England's finest families. He was secured for the work in the Pacific islands by Bishop G. A. Selwyn, whose jurisdiction, by a clerical error, was extended to a latitude *north*, not *south*, of the Equator. The vigorous Bishop cared for the islands until he could turn them over to other missionary bishops and devote himself to New Zealand alone. The slip of the pen brought many tribes into an earlier knowledge of Christ than ordinary expansion might have provided.

John Coleridge Patteson devoted his re-

markable powers, like another Columba and caring for quite different kinds of islands, to the task in Oceania. He needed all his athletic prowess, his zeal for Christ, and his radiant spirit. The general plan was to get native boys for schooling then put them on their home islands as witnesses and educators for Christ. Their influence would form a catechumenate awaiting baptism as the Mission ship made its rounds. Trained catechists and priests took over as the congregation grew and as capable men were available. The tending of this flock of seals rather than sheep required almost constant travel by water. The notable bishop was at his glorious best in every activity, by sea or land.

After ten years of episcopate and sixteen of missionary labor, his care for the growing Church was ended by a martyr-like death on Nukapu Island. This was done through a native reprisal against white men after Europeans had kidnapped islanders to serve on plantations. Bishop Patteson had fought against this iniquity unavailingly. Now his

death proclaimed two facts: the wickedness of the practice of forced labor, and his love for the islanders. Civilized nations acted in response to the first, and the Melanesians found God in larger numbers in response to the other proclamation.

The next account tells us of later developments in the area.

IV. The Melanesian Brotherhood

BY C. E. FOX

The Lord . . . sent them two and two before his face into every place whither he himself would come. (Luke 10:1)

Ini the Venturer

Retatasin, "Company of Brothers," is the name given to an Order of Friars founded by a young Melanesian named Ini Kopuria, with the help and guidance of John Steward, fifth Bishop of Melanesia.

Ini was born at Maravovo, a village on Guadalcanal in the Solomon Islands, and was baptized with the name of an early Christian King of the South of England. He was educated at St. Michael's School, Pamua, and at St. Barnabas School, Norfolk Island. For a Melanesian he was very dark-skinned and thick-set. Even as a schoolboy Ini was a born leader, and he made his mark at the School because of his independence and originality. At the beginning of Lent one year Miss Coombe, one of his teachers at St. Barnabas', urged her class to observe some form of fasting, each boy to choose whatever form he thought best. Next morning in class she asked Ini a question, and there was no reply. When she repeated the question, Ini passed up to her a piece of paper on which he had written, "I have decided to fast during Lent by not speaking; please don't ask me any questions in school." The Bishop absolved him from this vow.

In later times, when for eleven years I worked under him in the Brotherhood, Ini

was always remarkable, not only for leadership—there was no doubt about that and no Brother ever thought of disobeying him—but for sagacity and sound judgment. He was the most joyful Christian I have ever known; he infected everyone with his own zest and joyous spirit, which nothing could quench. He loved games, and though he was not technically a good footballer, played with such fire and enthusiasm that he inspired the whole side and made the game a delight. His religious faith was deep and strong, and influenced everything he did, even in small matters. His understanding of the minds of his own people was very great; he knew what they would think about things and how they would react to any proposal. As chairman of the Brothers' periodical meetings, he listened carefully to what each had to say, and when one was rather incoherent, Ini would explain to us all what he really meant much better than the Brother could do himself.

When Ini left the School at Norfolk Island it was intended that he should become a Mission teacher, but he wanted something more adventurous and chose to become a Government policeman. He soon rose to a position of authority in the Police Force on Guadal-

mal, then came a serious illness. Afterwards he told me that during that illness our Lord appeared to him and told him he was doing the work he was meant for. That is all that was said, but it caused Ini, when recovered, to retire to the College at Maravovo for some months to think things over. Arthur Hopkins, then Head of the College, was very sympathetic and helpful to Ini at this time, when he was most in need of it.

Finally Ini, his mind made up, went to the Bishop with his proposal of founding a missionary Brotherhood "to take the Christian Faith to every village where I have gone as policeman to get prisoners." He and the Bishop talked it over together, and together they made the simple and good rules which the Brotherhood would follow, adapted from the tentative set of rules which Ini had prepared. Without the Bishop's sympathetic help the Brotherhood could not have come to birth.

Into Action

The decision taken, the Brotherhood came into being on St. Simon and St. Jude's Day, October 28th, 1925, when Ini gave his land and all that he possessed to the Brotherhood, and took a lifelong vow. Its form, which he himself composed, was as follows:

"In the Name of the Father and of the Son and of the Holy Ghost. Amen.

"Lord have mercy on us
Christ have mercy on us
Lord have mercy on us

The Lord's Prayer

"Trinity most Holy, from this day till the day of my death I vow in the name of Father, Son and Holy Ghost, before Archangels and Angels, Spirits and the Saints, before Bishop John Steward, Bishop Frederick Molyneux, the Reverend Arthur Hopkins, representing the Church of Melanesia, I vow a threefold vow:

"Myself and my land; my portion with Thy servants.

I will receive no pay from the Mission for the work to which Thou shalt send me, or which I shall do for Thee.

I will remain Thy celibate all my days till I die. Strengthen me to remain steadfast, quiet, faithful in this all the days of my life, O Three who livest and reignest One, in the truly one Being of God for ever. Amen."

After taking his vow, Ini came to Pawa School and asked if he might explain the idea of the Brotherhood to the senior boys. Some of them there and then agreed to join him,

and the Brotherhood began with seven members, who all took the threefold vow for a year: not to marry; not to take any pay; not to disobey authority. According to the rule of the Brotherhood, the vow is for one year only, but it can be renewed annually when the whole Brotherhood meets at its headquarters. However, a few members have taken the vow for two or three years; many have remained Brothers for several years, and some for the rest of their lives. The present Head of the Brotherhood, Brother Andrew, has been a member for twenty years and is a disciple of Ini.

Organization

The Head of the Brotherhood is called the *Tuaga* (Elder Brother). The members are organized in Households, usually consisting of six, eight or ten Brothers (always an even number) with a *Moemera* (First-born) at its head. The *Tuaga* is chosen by the Brotherhood as a whole. The *Moemera* are chosen by the *Tuaga* and the Bishop jointly, and they choose the members of their Households at the Annual Meeting, but as far as possible the wishes of the Brothers are consulted as to which Household they should join. Each *Moemera* has a helper, the *Tua*, the *Moemera* and his *Tua* generally being from different islands.

Each Household is sent to work on a different island, where it establishes a headquarters, generally on the shore. The Brothers then go out two by two through all the heathen villages, trying to start Christian schools. If the people of a village agree, the two Brothers stay and teach the rudiments of the Christian Faith. In due course they ask the Mission to send a permanent Catechist, for the Brothers are pioneers, and must not settle down permanently. Nor must a Brother ever go out alone; it is a very strictly observed rule that the Brothers must always live and work in pairs.

The Bishop of the Diocese is the Father (*Mama*) of the Brotherhood. Any dispute which cannot be settled among themselves must be referred to him, and his decision is final; no member of the Brotherhood may question it.

The Headquarters are at Tambalia (Guadalcanal), where one Household remains to

train the novices. The course of training lasts at least a year before admission.

Routine

The Brothers' everyday dress is a black loincloth with a white sash; on Sundays they wear a white loincloth with a black sash. Sometimes they wear a white singlet, and, being Melanesians, they go barefoot and bareheaded. Round their necks they wear a medallion, brass for ordinary members, silver for the *Tuaga* and *Moemera*. At Tambalia they live on what they grow in their gardens; on trek they live on what the villages care to give them. Some have gone for as long as four days without any food while on trek, but often the heathen are generous. The Brothers are poor friars, but they make very good missionaries, because they understand better than Europeans the people to whom they go, they are accustomed to eat the same sort of food, and they can learn the native languages more quickly than white men.

Bishop Steward wrote morning and evening Offices, consisting of Psalms, Prayers and a Hymn, specially for the Brotherhood, and these are used regularly, said on weekdays and sung on Sundays and Saints' Days. They are never omitted, even on trek, for all the Brothers know they by heart. They are additional to the usual daily Church Services, which the Brothers attend when they are in a Christian village.

The Annual Meeting

All the Brothers meet annually at Tambalia for a Conference lasting several days and starting on or about the Feast of St. Simon and St. Jude (the day Ini took his vow). It opens with a special meeting, peculiar to the Order. A rule of the Brotherhood lays it down that no Brother may speak evil of another Brother. But, on the other hand, if he sees anything he thinks wrong in the conduct of another, he is bound to say so at this meeting; a special printed form is provided for the purpose. When all are gathered, the *Tuaga*, who presides, asks each in turn, beginning with the youngest, "Brother, have you anything against any other Brother that you wish to speak to us about? If he says 'No,' the *Tuaga* passes to the next. Otherwise he says, "Yes, I wish to speak about Brother X." He explains the matter, that

Brother replies, then all discuss it, and very soon becomes plain who was in the wrong. He apologises to all the Brothers, and the matter is closed. Ini conducted these discussions very wisely, and they were very free and open. From early days the individual Households have held similar meetings every week, and they have preserved harmony among the Brothers.

On the second day the Bishop presides, each Household presents its Report of the work done during the year, and these are discussed. There was once a Household at Tulagi, then the Capital of the Solomon Islands, whose work it was to take prayers with the sick in the hospital, the prisoners in the jail, and the crews of visiting ships. We had heard that no prayers were being taken with the prisoners, and someone got up after hearing the Report and took the *Moemera* to task about it. He rose and said very sadly, "You are quite right, Brothers, we haven't been doing that." He paused, then added quickly, "You see it is like this: we are only allowed to take prayers with Church of England prisoners, and unfortunately there have been none this year, but we hope there will be plenty next year!"

The Conference concludes with the annual taking of the vows. At Tambalia on the spot where Ini took his vow there is a 12-foot Celtic Cross facing a grass lawn. Before the Cross stands the Bishop in cope and mitre, and on the lawn stand the novices and the Households of Brothers. First the novices are admitted one by one, then each Household comes up in turn and all the members renew their vow together. Each *Moemera* holds a candle, which the Bishop lights, saying, "Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Then each Household returns to its place, and all the Brothers, the lights burning, kneel to receive the Bishop's blessing and to be sent out for the work of another year. In the past there have been as many as a hundred and fifty, all dressed in white, kneeling on that lawn as the Bishop blessed them. But because of the War the number has been reduced.

(To be continued)

Newburgh Conference

Most of our readers are probably familiar with the cartoon that pictures two droll little men, feet propped up on a coffee table, staring apathetically at one another and saying, "One of these days we've got to get organized."

The cartoon characters recognize at least one fact about this world: we cannot exist on any level without a form of organization. This means that each one of us has a niche to occupy and a function to perform; and when anyone is unfaithful to his performance, some area of life is thrown askew. It is by this simple pragmatic test that we decide that God must be a very orderly Person.

His Church reflects His design, having in it room for every sort of Christian vocation—the priesthood, marriage, lay work, and the Religious Life—and needing each for its total fulfillment. Of all of these, the Religious Life is probably the least understood. Even devout Churchmen are sometimes perplexed as to the purpose of monks and nuns in the divine scheme of Christianity. Obviously, God has some reason for restoring the Religious Life to the Anglican Communion, but what is it?

Answering this question is the purpose of the Religious Life Conference conducted annually by the Order of St. Helena in conjunction with several other women's Communities of the Episcopal Church. (Other announcements about the Conference have appeared in previous issues of Holy Cross Magazine.) Here young women learn just what a vocation to the Religious Life entails.

Misconceptions about the conventual state are explained away, and conferees are given the opportunity of worshipping and working with the Sisters during their stay at the convent.

Holy Cross Fathers attend the Conference and lead discussions and conduct meditations for the group. The meeting ends with a meditation in the monastery chapel at West Park.

The fourth annual Religious Life Conference will be held this year at the Convent of St. Helena in Newburgh, New York, over the Labor Day week end, August 30-September 1. Membership will be limited to twelve young women, ages 18-30, who are interested in the life for themselves or, as in the case of teachers, student workers, and directors of religious education, for those with whom they work. For further information, write to the Sister Prioress, O.S.H., Convent of St. Helena, R. D. 4, Box 397, Newburgh, New York.



Thoughts On The Seasons

BY A SISTER OF THE ORDER OF SAINT HELENA

This month begins the last and longest season of the Church year, that which honors the Holy Trinity. Faint traces of the origin of Trinity Sunday are found in the custom in the early Church of receiving heretics on the Sunday after Pentecost. This gave a particular tone of "orthodox Sunday" to that day. The Feast was officially instituted by

Bishop Stephen of Liege (903-920) and spread through the Low Countries, Germany and England. The adoption of this feast at Rome was resisted by the popes, partly because conservatism at that time opposed the introduction of theological feasts having no basis in historical events, and partly on the grounds that every Eucharist is a festival in

honor of the Holy Trinity. It was finally approved by Pope John in 1334 but has always been much less central in Roman than in Anglican tradition. Its popularity in England is largely due to St. Thomas a Becket, who directed that it be regularly observed throughout the realm.

The doctrine of the Holy Trinity summarizes the contents of the progressive revelation which God has made concerning Himself. It is foreshadowed in the Old Testament in such phrases as "the Spirit of God moved upon the face of the waters," and "God said Let us make man in our own image, after our own likeness . . . So God created man in his own image," indicating plurality as well as unity within the Godhead. Our Lord was clearer on the subject: "I proceeded forth and came from God." . . . "Before Abraham was I am" . . . "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of Truth;"

The Church has taught and believed this doctrine in its integrity from Pentecostal days, and early gave it expression in the baptismal formula we know as the Apostles' Creed. As heresies arose during the first few centuries regarding the Person of our Lord and His relation to the other Persons within the Godhead, more explicit formulae were drawn up to combat these erroneous ideas. The Nicene Creed was drawn up by the Council of Nicea in 325 a.d. when the Arian heresy was prevalent and received its final form at the Council of Constantinople in 381.

The Athanasian Creed, or "Athanasian Symbol" has a more obscure origin. Scholars vary the date at which they place its writing, some saying as early as 361 a.d., and some as late as the ninth century. Many suggestions have been made regarding its author; most feel that it was probably not written by St. Athanasius, but some think it may have been composed at a Council over which he presided. The fact that it has been attributed to St. Athanasius seems to indicate that its author was someone not widely known. For many years it had a regular place in the liturgical worship of the Church, but this gradually was made less prominent because its in-

volved language was confusing to simple minds and its "damnatory clauses" wounding to tender consciences. The Book of Common Prayer of the Church of England still requires its recitation each year on Trinity Sunday, but when the American Prayer Book was compiled the Athanasian Creed was omitted. It is, however, recited in many Religious Communities of the American Church. Its value for us today is more than merely that of a historic document: it remains the definitive statement of the most basic doctrine of the Christian Faith and a fruitful source for meditation.

Though descriptions of the mysteries of the Faith are helpful in furthering our knowledge of God and in preventing distortion in our thoughts about Him, words are disappointing in that they always fall short of the Reality. Men have long used analogies and symbol to convey that which cannot be comprehended by mere language. The Holy Trinity has been compared to the Thinker, the Thought, and the Consciousness of the Thought; to the Lover, the Beloved, and the Love existing between the Two; various motifs of triangle and intertwined circles have been used to express this truth. Numerous plant formations are reminders as well—the trilemium, the markings in the cross section of a banana, and the shamrock which St. Patrick made famous by using in this way.

The doctrine of the Holy Trinity is one which most clearly illustrates the fact that it *does* matter what you believe. Our attitude toward the God who exercises within Himself from all eternity perfect Love between the Three Persons must be different from the attitude of those who picture a god who merely "exists"—a god often pictured as sitting enthroned on high with nothing to occupy Him other than a minute attention to the faults of His creatures. Within the Godhead exists the perfect Community, the model for all our relations with others. Our Lord prayed "That they all may be one; as thou Father art in me and I in Thee, that they all may be one in Us." When that prayer is answered our life here on earth, including our relationships with our fellow men, is one of perfect love—different in de-

free according to our capacity, but like in and to that which exists within the Blessed Trinity.

CORPUS CHRISTI

The Feast of Corpus Christi falls on the Thursday after Trinity Sunday. This is the first free Thursday after the cycle of feasts is over, and provides an opportunity for the joyous celebration of a feast of the Blessed Sacrament without the overtone of sadness which the coming Passion of our Lord gives to Maundy Thursday.

Like the Feast of the Holy Trinity, that of Corpus Christi was first observed in the Diocese of Liege. It was promulgated as of general obligation for the whole Church by Pope Urban IV in 1264, but was adopted for widespread use only slowly. Fifty years after this date it had not been adopted by the majority of parishes even in Italy.

Two beautiful parts of the celebration of this feast are the solemn procession of the Blessed Sacrament immediately after the High Mass, and the Divine Office for the day. The latter was written by St. Thomas Aquinas, and includes the two hymns honoring the Blessed Sacrament, O SALUTARIS HOSTIA and TANTUM ERGO, which are used also in the service of Benediction.

The Gospel for Wednesday in Whitsun Week has a reference to the Holy Eucharist which is very interesting. This particular set of propers became a part of the Liturgy very early, long before the institution of Corpus Christi. Here we see the instinct of the Spirit-guided Church at work, turning our thoughts to the Blessed Sacrament immediately after Pentecost.

This feast, too, is one which has tremendous implications for the living of our lives here upon earth. Scholars have discussed at length the meaning of the Greek word "Anamnesis" which we translate "remembrance" in our Lord's command to the Apostles regarding the Holy Eucharist to "Do this in remembrance of Me." They tell us that the Jews meant a good deal more than just the thinking about something to which we refer when we say "remember." They meant an actual translation of an event from the past into the present, together with

all the benefits of the original event, so that in this case our Lord's words "This is My Body . . . This is My Blood" are as true now as on that first Maundy Thursday. The remembrance or "anamnesis" means that as the psalmist says, "God is in the midst of us." We are reminded above all by this Feast, as by every Eucharist, that ours is a Eucharistic life, a life of thanksgiving for our Lord's presence on our altars. That life must be different from the life of those who do not know Him in a sacramental way. Hands which receive His Body each day or each week become His hands, to be used in ways acceptable to Him. Lips which receive His Body and Blood become His lips, through which is to pass speech which will glorify Him. This Eucharistic life has many facets. In it we "eucharistize" or thank Him for His Presence and His blessings, and we use each event which comes into it to prepare better "bread"—a better offering for the next Eucharist.



The Prayer Book follows the Sarum missal in dating the remaining Sundays of the year after the Feast of the Trinity, rather than after Pentecost, as is the custom in the Roman rite. This Sarum custom is followed by the Lutherans, and by the Carmelite and Dominican rites. The propers on these Sundays are in general devoted to our Lord's teaching in contrast to the Advent-Pentecost cycle, where the emphasis is on the historical events of His life on earth. It has been pointed out that the separation between these two cycles is strictly theoretical, as our Lord's teaching becomes intelligible to us only when seen in the light of His life.

The color White is used for the celebration of Trinity Sunday, as for Corpus Christi and so many other joyous festivals, but green is used for the remaining Sundays after Trinity, recalling to us that the Lord is the "giver of Life."

Unto The Altar Of God

BY ESTHER H. DAVIS

And He in Us

Thou art in me because Thou art in all that Thou hast made. This fact I know and understand, and I salute Thee in each one I meet and look for Thee in every passing stranger. Nor is it strange that I should dwell in Thee, for Thou art everywhere and inescapable.

But Thou art part of me in still another way, through a miracle I cannot comprehend save by Thy revelation. For Thou art humbled to be limited by bread and wine upon Thy holy altar. This immolation still

my God and should be irresistible yet, feebly though I am, I have the power to oppose Thee in my house and even to ignore Thy Presence there. What wickedness and base ingratitude, having asked Thee in, to treat Thee so!

Too many times within the past I have received Thee all unworthily. Carrying God within my heart I have gone from Thy House to walk in paths of loveless selfishness. With Thou my honored Guest, my heart could be a shining place where we



is not enough, for not yet canst Thou come beneath my roof. Thou, Very God of Very God, must wait to be invited!

I tremble at the risk Thou takest thus and at my grave responsibility. For if I am not careful our roles can be reversed, as I become Thy gaoler and Thou my Prisoner! Imprisonment it well may be for even now Thou wilt not force Thy way. Though inseparably of me, Thou waitest quietly within my heart, leaving me free to make the choice whether to do Thy will or mine. Thou art

communicate with heavenly joy. Instead it has become a Golgotha wherein I crucify my Lord anew.

The remembrance of my failures in the past should hold me back I know, yet in spite of them I cannot stay away, for here alone can I find life, not only now but for eternity. I need Thy help in everything I do, but never more than now, as with true penitence and deep remorse I approach Thy Table yet another time. Overshadow me with Thy Holy Spirit, Lord, that He may help prepare my

heart for Thee. The floors must be swept clean, the windows opened wide, and every trace of sin must be removed, before I dare again ask Thee to enter. No longer shalt Thou be compelled to dwell where Thou must not be free. My will lies prostrate now across the door. Step over it and enter, Lord, I shall not rise till Thou commandest it, and only then to do Thy every bidding.

My heart is Thine—make it Thy second home. Fear not intemperate words or sinful pride that pained Thee in the past. They've been evicted. With Thy help I'll not allow them to return again. All that displeaseth Thee has been removed. My heart is empty, waiting to be filled. Burnished and clean it

is and pure at last. Leave it not empty long, for hearts are lonely if Thou be not in them, and lonely hearts are foolish ones that know not what they do.

Long have I been a beggar before Thee, but I need beg no more, for Thou and I are one. Thou art in me, transforming every part. Remain Thou thus that I may be filled with Thy grace and heavenly benediction. During my earthly life desert me not. Guard, guide, direct my every thought and deed that I may stand at last resplendent before God, clothed in Thy righteousness alone. Then shall He find me pleasing in His sight, for looking at me He shall see, not my ignoble self, but Thee.

Corpus Christi Verses

A Visit to the Holy Sacrament

Here we bend, O holy Jesus,
By Thy great, abiding Throne;
Here we graze in sacred Pasture,
Here we worship Thee alone.
Lo, the Light that signs Thy nearness
Warms our troubled hearts with love.

By its glow discern we darkly
That great Wonder from above
Which in feeble light doth glimmer,
Hanging like a mighty sword:
The dread spot of Love's full giving,
Calvary's great Cross adored.

Downward thence we cast our gazing
To the Tabernacle's shrine:
Here we humbly give our weakness
For Thy strength, O King divine,
And Thy holy, all-pervading
Essence here bestows its peace.

In this silent, healing Presence
All our foolish clamors cease,
And Thy Sacrament's most potent
Majesty our senses awes;
Overcome by Heaven's mercies
Satan now in fear withdraws

Love and Mercy, Pow'r and Glory
We ascribe to Thee, O Lord:
All four ever present in Thee
On Thy Sacramental Board.
Shepherd, lead us in Thy footsteps,
Lamb of God, bring us to Thee.

— BY JOSEPH L. ROBERTS

*(This might be sung to Tantum Ergo
200 Hymnal 1940 — Ed.)*



Peace, Be Still

Tense, smarting from self-examination's pain,
Hating my faults, my pettiness, my feeble will,—
Turned, involved, in squirrel-cage of futile strain,—
Panicked — with clamor, doubt and fear my heart I fill.

"Lord!" I cry, "I wanted so to offer Thee
Selfless love with all my heart and soul and mind;
Yet, at Thy very altar rail, some thought of me
Arrant intrudes! Can self be never left behind?"

"How I fail Thee, Lord! The gift I fain would bring,
Fragrant and beautiful in perfection sweet,
Wilted now, bruised by careless hands, a faded thing!
Dare I lay so poor a tribute at Thy feet?"

"Lord, I fear! Thy Body and Thy Blood I took
Into my worthless self by altar rail;
Knowing my heart, O Purity, can'st on me look
Granting that sacramental grace my soul avail?"

Fearful I knelt, estranged from love by doubt and strain.
Suddenly He was there . . . and all my tempest wild
Knew a great calm. His "peace, be still" was breathed again.
"Lovest thou Me? Then trust My love for thee, O child."

"I, Who made thee, know full well how frail thou art.
Loose thy tight hands from fear; in child's simplicity
Come without pride-engendered doubts; give Me thy heart.
Still I call My "little ones" to come to Me."

Clamor died. I heard, in the quietness that understands,
God's voice, "still and small." I knew that He would lift
Wilted poor flowers made perfect in His grateful hands.
Childlike I leaned upon His love, . . . found peace, His gift.

—FAITH CLEVELAND BOOTH

Dedication Sermon

St. Mary's - Pittsburgh

BY WILLIAM ELWELL

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The words of Bl. John the Apostle in his book of Revelation, and part of the lesson appointed for the Epistle at the Mass of the Consecration of a Church.

Probably no more joyous and solemn day occurs in the experience of a parish than that of the consecration of its church building. It is the happy fulfillment of dreams, hopes and plans. You of St. Mary's Parish have preserved and strengthened the building set up by your forebears, and now have beautified and dignified that which you inherited. Your sanctuary and nave, so artistically refur-

hered and ornamented, are your sacrificial offering to the glory of Almighty God and in honor of your holy Patroness, the Blessed Mother Mary. You have made your offering with devout intention for the benefit of God and Church and, I am sure, with no wish for recognition or thanks from anyone except God and Church. However, as your guest who has the opportunity of expressing himself this evening, I wish to congratulate you for what you have accomplished. You are a comparatively small congregation in numbers and yet you have been enabled, through the grace of God and your sense of personal dedication, to convert this structure into a temple of devotional loveliness, — truly a temple of Heaven. While you wish to increase and you *will* grow—what you have now done for S. Mary's Church demonstrates the truth of the saying that numbers do not count so much as the fervor of a small band of *converted* people. It has been the faith of a few truly converted Christians moving here, establishing themselves there, that has been responsible for the growth of the Church throughout the ages. This building is an outward sign of your love for God and Church. And your good Rector* deserves high praise for his effective leadership among you. His is a rare spirit of self-denial, devotion and good humor and you are fortunate to retain him. If it not be too heavy a play on words, it is true to say your pastor is a Father zealous for the Faith in the best sense of the word.

Even though we are rejoicing this evening over the completion of renovations of the Church building we know that the artistry of its appointments is secondary to that for which they are to be used. They *should* be the best that man's talents can provide, but sometimes and in some places that best may be crude. The first Catholic Church on earth was a cave or a stable with no appointments except those for sheltering cattle. Yet in that stable God dwelt among men. There, God incarnate first was shown forth; the Babe, true God and true Man, was worshipped by shepherds. Thus began the Church's long history of adoration of Jesus Christ, Son of God and Son of Mary. A Church sometimes
Fr. Zell.

is described as being an altar with a roof over it. That description tells the purpose of a Church-building. It is a place set apart from all secular uses to be sacred as a dwelling place for God Almighty.

My text is from S. John's writing of his vision or heaven, and in this chapter, and the following one, he tells of the blessed souls after the Day of Judgement. How aptly the text describes the Church on earth! S. John writes of heaven; and the Kingdom of heaven—so far as it exists on earth—is the One, Holy, Catholic and Apostolic Church. True, it has blemishes and conspicuous imperfections, but they are the failures of the human beings who are the personnel of the Church. In its divine life, the life of God dwelling within the Church, it is heavenly. The divine aspect of the Church *is*: heaven on earth. This is not news to you. You already know in what way the Church is God's *Kingdom* on earth. When you kneel at the altar rail to make your Holy Communion, you know that time is eliminated and you are kneeling at once both at the stable of Bethlehem adoring Jesus, the God-Man, and at the foot of Calvary offering Jesus the God-Man to His Father in the Holy Sacrifice for your sins and those of all the world. You are *with* God in *His* Kingdom because God Himself is dwelling in your midst.

There is a most interesting word in the text. "Behold, the tabernacle of God is with men, and he will dwell with them." I hope you share with me some interest in the derivation of words. The Greek word that here is translated tabernacle is *skené*. In English we spell it s-c-e-n-e and pronounce it scene. In Greek, *skené* means a tent or little hut, or a tabernacle. Tents were used, among other purposes, for entertainments by actors, and thus you see how the word came to be used for the setting of scenery on a stage; a stage-scene is rather a three-sided tent. Among the Jews and early Christians a tent or a tabernacle was a place for the abode of God. You remember the words of S. Peter on the mount of Transfiguration, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for

Moses, and one for Elias." Moses and Elias long had been dead and, at the Transfiguration, reappeared; they were worthy of veneration, like canonized saints. S. Peter wished to honor Our Lord and those two by sheltering and preserving them in holy tents.

The word, as well as a noun, is a verb, meaning to dwell in a tent or in a tabernacle. Our text, then, might read: the tabernacle of God is with men, and he will tabernacle among them. The dwelling-place of God is with men and God will be tenting among his people,—and they shall be his people, and God himself shall be with them, and be their God.

This consecrated building is the tent, the dwelling-place of God,—and God will be here with his people,—and they (the people of S. Mary's) shall be his people, and God himself shall be with them, and be their God. The altar is the focal point in the Church because that is the very place where God comes,—and where the sacrifice of Our Lord is offered. You witnessed tonight the very solemn hallowing of the altar to make it ready for its sacred purpose. This is where the Eucharistic miracle happens,—where the bread and wine, by their consecration, become the Body and Blood of Jesus. The altar is uniquely the *skéné* or the abode of God in the midst of His flock. It is the place of high honor for here God dwells among men during the celebration of the Blessed Eucharist.

I am not trained in the history of ceremonies but I think I am right in saying that the genuflection, a gesture of respect, first was directed only toward the bishop, as the revered father of the flock; next the genuflection was used toward the altar, an empty altar, as the sacred *spot* where Our Lord's sacrifice on Calvary was re-presented as an effective propitiation for the sins of all men; and last, the genuflection was directed toward the Blessed Sacrament, as the Body and Blood of Jesus dwelling among men. I speak of this to show the thinking of the early Churchmen,—not unlike that of us to-day. Their first inclination was to honor the bishop because he represented Our Lord and

the apostles to them, he was the personification of the Church and their much-loved shepherd in the Faith. Then they added the same gesture of honor to the altar because they regarded the *place* of the holy sacrifice as the most sacred spot in the Church. They honored it as they would have honored the original and true Cross of Calvary because the sacrifice of the Cross and the sacrifice of the altar is the same sacrifice and is venerated as the means of man's salvation. Then when the Blessed Sacrament was kept in the Church for communicating the sick and for the devotional use of the people, the genuflection naturally was also directed toward It—for here Jesus continued day and night to dwell among them, or to be tabernacled among them.

Now I should like to draw your attention to what the Consecration service teaches as to *how* God dwells among his people,—how this is uniquely a holy place. The six prayers in the Consecration service in the Prayer Book provide the answer and these six prayers are of course in the venerable, ancient rite used tonight. The first regards Baptism and prays that whosoever in this house shall be baptized, "May be sanctified by the Holy Ghost, and may continue Christ's faithful soldier unto his life's end." The next one prays that they who at this place shall be confirmed by the Bishop "may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end." We shall skip the third one for the moment. The fourth prayer is that by the reading of the holy Word and the preaching of the Word, and by the Holy Spirit grafting the Word inwardly in the heart, "the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfill the same." Ours is strongly a Bible Church in its worship; in every service there is much use of Holy Scripture, and the preaching is based on the Bible and it is right to ask the Holy Spirit to guide the hearers into fulfilling all of the doctrines of the written and spoken Word.

The fifth prayer is offered on behalf of those who shall be joined together in this place in the holy estate of Matrimony. The

It of the group of prayers is for all people to enter this church to offer thanks and praise, and it especially mentions those who come to confess their sins. The third prayer, which we omitted, offers the petition that whosoever shall receive in this place the Blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion."

First, I should like to point out that in

grace of our Blessed Lord.

Second, I should like to emphasize the importance of the Blessed Sacrament of the Body and Blood of Christ, and therefore withheld comment on the third prayer until having spoken of the others. At the end of the prayer regarding this sacrament is the petition that recipients may obtain remission of their sins, and *all other benefits of his passion*. All other benefits of his passion. Thus the Eucharistic Liturgy is identified with Our Lord's passion and death. In spite of Our Lord's own words and the articulate teaching of propitiation in the prayer of Con-



these prayers God is asked to bless all who here receive the Sacraments of the Church, and petitions are offered in regard to five of the seven sacraments—Baptism, Confirmation, Holy Eucharist, Penance and Holy Matrimony,—the five that normally are administered within the walls of a parish church. The other two usually take place elsewhere,—holy unction in a sick-room, and holy order in the diocesan cathedral. It is entirely proper that in consecrating a building for church purposes, the bishop offer to Almighty God these prayers for the worthy administering and receiving of the sacraments of the Church,—because the sacraments (along with prayer) are the mainstream of the downpouring of the saving

separation, the sacrificial character of Holy Mass is often neglected and it is good to have it mentioned in this prayer. The Eucharist is a sacrifice because in every offering of the rite, Our Lord's passion and death on Calvary's Cross are re-presented to the Father. The crucifixion of course is not repeated,—but Our Lord's one perfect sacrifice is pointed to, is continued through the offering of Incarnate Jesus to His heavenly Father. Thus, all who assist in the offering of the Sacrifice of the Mass are present not only at Bethlehem—adoring Incarnate Son of God and Mary,—but also at Calvary Hill,—offering the perfect oblation of Incarnate Jesus and obtaining the benefits of His passion.

The altar indeed is a holy place, then. No

wonder a church has been called an altar with a roof over it. On this altar is continued—with each offering of the Eucharistic Liturgy—the Incarnation of the Second Person of the Trinity (at the consecration of bread and wine to be Body and Blood), and also is continued: Christ's Sacrifice on the Cross (in the oblation which follows the consecration, and in the remainder of the Mass). Here God dwells among his people. Here God Himself shall be with his people and be their God. Here the God-Man is adored,—is offered in sacrifice, and here the benefits of His passion, death, resurrection and ascension are obtained.

In many parishes, including S. Mary's, God perpetually dwells among his people in His sacramental presence. In a technically correct use of the word, God the Son *tabernacles* among His people. The tabernacle on the altar is the tent, a secure tent to be sure, where the Blessed Sacrament is reverently kept for three purposes: the devotional practices of the people, that they may prayerfully greet Jesus, Son of God and Mary, and have spiritual companionship with Him here in His house and—as the case is tonight—receive His Sacramental Benediction; for the communicating of the sick and others in times of emergency; and third to sanctify the Church, and by the divine and human

presence of Jesus make it truly the Home of God.

We offer to Almighty God profound thanksgiving that this building exists and that this night it has been set apart and hallowed for the purpose of worshipping Him and of providing a sacred place where He may dwell among His people and be their God. The new ornamentation is appropriate and it magnifies the honor of God. However this is a *holy* place because the Bishop has called down the benediction of Almighty God upon it, and because it is the place where God comes and tabernacles among His people. You never will neglect this truth, I am sure. God the Father, the Son and the Holy Ghost in divine nature is omnipresent—in fact the presence of God cannot possibly be avoided. He IS everywhere. Our Blessed Lord Jesus Christ is gloriously present in his divine and his human natures, in heaven and in the holy Sacrament of the Altar. And so, as long as you are on earth you may meet your Redeemer, *Incarnate* Jesus—only at the place of meeting,—the altar of God, in the Most Holy Sacrament. The altar of sacrifice,—*this* is S. Mary's Church. This is the tabernacle of God with men. Here, God shall be with you, His people, and He shall be your God. **THIS** is your church; this is Bethlehem and Calvary, and, for the time being, this is Heaven.

The Order of Saint Helena

Newburgh Notes

Our new gardening season has started under the careful and loving supervision of Sister Ignatia who spends long hours every day trying to get the neglected walks straight and smooth, to improve the shape of the Arbor Vitae; in a few words: to change the garden into an earthly paradise. The Sisters take their turns helping her, and most of our guests love to give us a hand. Those who knew the garden three years ago would hardly recognize it now, so much has it changed.

Three of our black-clad postulants have

recently been clothed in the white habit of the Order. Each of us, remembering her own first years in Religion, can fully appreciate the tremendous joy of these young women as they begin the second stage along the way to profession in the Religious Life. There are comic aspects, too, because the new novice spends the first few days after her clothing learning to knot the girdle correctly, to don the wimple with some semblance of neatness, and to keep her flowing sleeves from trailing in the soup. . .

Last month was a busy one. There were many groups visiting us: High School girls from Watkins Glen, N. Y., from the 2nd-4th; High School girls and boys from the Church of the Redeemer, Pelham, N. Y. on the 4th; College girls from the State Teachers College, New Paltz, N. Y. on the 25th; a group from St. Thomas Church, New Haven, Conn. on the 27th. A Sister conducted retreat for a group from St. Matthew's Church, Woodhaven, L. I. from the 16th to 18th, Sister Ignatia one for College girls from Vassar from the 9th-11th, Father Adams, O.H.C. one for Deaconesses from the 11th-20th. Sister Mary Michael conducted a course of Prayer, for children in the afternoon, for adults in the evening, in the Church of the Resurrection, Baltimore, from May 4th-6th, and another one in the parish of St. Saviour, Greenwich, Conn. from 12th-14th. On the 15th she spoke and showed slides on the Religious Life in Calvary Church, Stonington, Conn. She left for the

Versailles Convent on the 23rd. Father Adams, O.H.C. made his Long Retreat here from the 18th-28th and took all the services during that time.

This month Sister Mary Michael will conduct a Vacation School at St. Alban's Church, Augusta, Ga., from May 30th-June 6th, and from 8th-20th will teach a course to High School Students at Camp Hardtner, the Diocesan Summer Camp of Louisiana. She will be transferred to the Versailles Convent on the 20th. Sister Josephine and Sister Rachel will attend the Catholic Education Conference in Long Island from June 8th-11th. Sister Alice will conduct Children's Missions in Atchison, Kansas, from June 8th-15th, and in Independence, Kansas, from the 15th-22nd and, after her rest with her family, will return to the Mother House. From June 22nd to the 27th, Sister Clare will act as Dean of Girls at a conference sponsored by the Diocese of Albany, in Lake George.

The Order Of The Holy Cross

West Park Notes

Fr. Superior kept appointments in Georgia and visited Versailles 11-18th, and was in residence at St. Andrews until the end of June.

Bishop Campbell preached and spoke about the African work at St. Barnabas' Church, Troy, May 4th and ordained his nephew Bernard priest at Buffalo the 17th.

Fr. Atkinson spoke at the Masters School, Dobbs Ferry, the 11th and to the Woman's Auxiliary of Burlington, Vermont, the 13th. He admitted four postulants this month at Newburgh and West Park.

Fr. Hawkins conducted a retreat at the House of the Redeemer, 18-19th; he took confessions at Albany.

Fr. Whittemore visited Schenectady in connection with the recording of one of his parochial missions.

Fr. Terry visited Seminarist Associates at the Austin Seminary and various other theological schools including the one in Berkeley, California; he also spent some time with his father, who is ill.

Br. Michael spoke to the Confraternity of the Blessed Sacrament at Buffalo, 16-17th and to the A.C.U. meeting at St. Peter's, Westchester, 18th.

Fr. Adams held a retreat and conference for the Society of St. Stephen at Newburgh, 27-29th.

Fr. Bessom preached at Holy Cross, Kingston, May 4th and gave retreats at Oreton Farms, Ohio and a sermon at St. Paul's, Dayton, 14-18th.

Priests canonically resident in the Diocese of New York who were able to do so attended the annual Convention, 12-13th.

Br. Homer of St. Barnabas' Brotherhood, celebrated for its corporal work of mercy, was our guest from Holy Week until May 1st. He brought us copies of the set of slides he has made of almost all the American Religious Orders, taken on his vacations. The Brother was most helpful when Fr. Rawson had to leave the Press for hospitalization.

Brother Ambrose, O.S.A., arrived for a visit in time to be present at the observances of the Finding of the Holy Cross.

This day of happy memory was the occasion of the blessing of a new frontal for the Lady Altar. Mrs. Clifford J. Nuhn of Millbrook has been making the gift for more than three years. She is one of a group of women interested in promoting ecclesiastical embroidery of the highest standard. Her husband is publisher of the "Poughkeepsie New Yorker." The Nuhns gave the community a delightful little party in the reception room after the High Mass and blessing of the cloth. Thus the art treasures of the Order—all of them in use for worship—have been

enriched by this superb gift in the Month of Mary.

June appointments, at the time of writings indicate that there will be plenty of the brethren at West Park to enjoy the serenity of June with the many expected guests and retreatants.

Fr. Superior has speaking engagements at the Commencements of St. Andrew's on June 1st; Margaret Hall School, the 2nd and South Kent, the 6th.

Bishop Campbell will visit in Jacksonville much of the month and see another nephew ordained deacon.

Fr. Atkinson will address a Vocational Conference at Bethlehem, Penna., 22-28th.

Fr. Hawkins will supply at St. Luke's, Richmond, Virginia part of June.

Fr. Bicknell, Chaplain of St. Andrew's School, will again be on the staff of the Valley Forge Conference and assist at the Good Shepherd, Rosemont.

Fr. Terry will be chaplain at the same conference and also help one Sunday in Fr. Lander's parish.

Outgoing Mail

TO ALL OUR FRIENDS

Perhaps some of you have had the annoying experience of writing Holy Cross to arrange a visit, only to find that the member you addressed does not answer you. Instead, you may hear from somebody else or, worse still, the reply is delayed so long that you have to write again, or even telephone.

It may help if we review our situation for the benefit of some of our newer friends and associates and offer one or two suggestions which might expedite matters.

The most important work to which God has called us is prayer. Despite our many missions, retreats, schools of prayer, etc., all over the continent, the Superior is careful to see that always there is a substantial group at home to keep up the daily round of worship. But—except on Christmas and Easter Days and during our Long Retreat each summer—there is scarcely a day in the year when one or more of our members (often as

many as half a dozen) are not away preaching. This means that there must be second, third and even fourth string men to take over the jobs of each member.

Suppose you have written Father Snook or Brother Snapper a nice friendly letter which incidently contains some "business requests. Four or five days after you mailed it he receives your letter forwarded to him in Atlanta, Kalamazoo or Omaha, in the midst of a busy eight-day mission. He is delighted to hear from you and will reply at the earliest possible opportunity after the mission. But meanwhile he makes the following notes as he reads:

1. X wants to visit Holy Cross July 10-17: arriving for Supper, the 16th.
2. Wants new P.A. cross; \$1, attached herewith. (P.A. means Priest Associate and X has lost his cross.)
3. Prayers for X's operation.

4. Greetings to Father O and Brother N.
 5. Tell Press to send and bill him for one copy *Athletes of God*; four *How to Make a Confession*.

This note is tucked by the recipient into fair-mail envelope and sent back to Holy Cross, where it is delivered two days later.

B. A week has already been lost.

The Superior, or in his absence the Father-in-Charge, proceeds as follows:

1. Puts a note in the Guest-Master's letter box (or his substitute's if the Guest-Master conducting a retreat in Toronto) to find there will be a vacant Guest-Cell for July 17. On receiving the answer, the Superior or Father-in-Charge writes at once the author of the original letter. The man whom it was addressed could not have made the decision because often every cell in the monastery has been promised. For this reason and others, invitations are issued only by the Father Superior or the Father-in-Charge.

2. Puts note about sending new cross in the box of the Director of Priests Associate, or his substitute.

3. Puts a request for the Community's prayers for X's brother into the box reserved for this purpose.

4. Puts other notes (about greetings) in boxes of Father O and Brother N.

5. Crosses off 1, 2, 3 and 4 from list received, marks 5 with an arrow and puts list in the Holy Cross Press letter-box.

We are doing such things all the time and are happy to do them. We are delighted with the interest which our associates and other friends show in the various areas of our life and work. Without the support of their prayers and alms, that life and work would be impossible. It is not we who complain but — occasionally and very gently — our friends themselves, when they have to wait ten days or so for an answer.

The way to expedite matters is this. Put business matters, *not in your letter to an individual member of the Order*, but in another envelope addressed to "The Father-in-Charge" (or simply to "Holy Cross, West Park, New York.").

If you can remember a further refinement, address items concerning the Press to "The Holy Cross Press, West Park, N. Y."

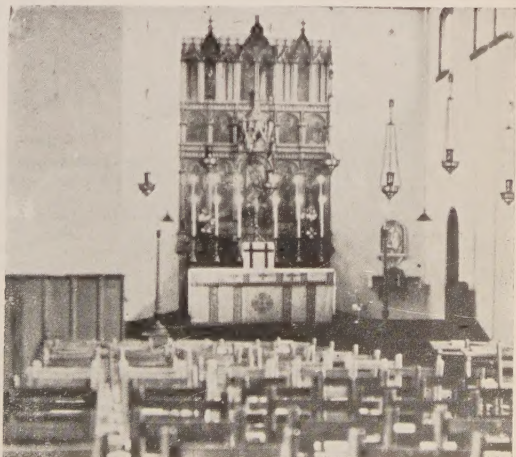
You need not adopt these short cuts on *our* account, but only to save yourself from delay and possible confusion. In any case, do not fail to write the nice personal letter to Father Snooks or Brother Snapper. Whichever one of them it is, he wants that letter.

C. C. L. AND C. L. G. RETREAT — AUGUST 8TH TO 10TH

SCHOOL OF RELIGION: FR. MABRY, Conductor
 ADELYNROOD, SO. BYFIELD, MASS. — JULY 14TH TO 20TH



School's out — Bolahun boys vacate



School's out — St. Andrew's awarded diplomas here Sunday, June 1

After Ascension

What is the meaning of this? Why are you standing there
Staring up at the sky as if this day had no meaning
Except in that which had departed?

Has it departed?

He who came among us is with us still; and when I stand
Staring at the sky above or at the ground beneath my feet,
I stand no longer in dimensions that say: "Here you are
And cannot move except by displacement; You cannot love
Except by hate; You cannot gain except by taking." All
Barriers are down. Mystery is restored to our nature.

Cause and effect are not so simple now, are they?
I cannot say; If I do such and such, then, that must happen;
If I am killed a little then I must kill.

But is that not the rule still? Do we not kill, and rob
The poor and tease the blind and bait the stupid? Eye
For eye and tooth for tooth or Love for Hate and Cheek
For fist — Which has greater sanction? Sing
Me some other song than the one that says
Love is not Lust and generosity not Power.

Generosity may be Power and Love may be Lust;
That is not at all surprising. What is beyond amaze is this:
That Lust may turn to Love and Generosity be the Loss of Power.

What turned the world upside down is this:
LOVE allowed itself betrayed by a traitor's kiss.

—BY B. T. SPINKS



An Ordo of Worship and Intercession June - July --- 1958

- 7 Tuesday G Mass of Trinity ii—for the coming General Convention
 - 8 St Ephrem Syrus CD Double W gl cr—for the Confraternity of the Christian Life
 - 9 SS Gervasius and Protasius MM Simple R gl—for the church behind the Iron Curtain
 - 10 Friday G Mass of Trinity ii—for the Confraternity of the Love of God
 - 11 Of St Mary Simple W gl pref BVM (Veneration)—for the Community of St Mary
 - 12 3rd Sunday after Trinity Double G gl col 2) St Alban M cr pref of Trinity—for the Church of England
 - 13 Vigil V—for all works of evangelism
 - 14 St John Baptist Double I Cl W gl cr—for the Sisters of St John Baptist
 - 15 Wednesday G Mass of Trinity iii—for the Companions of the Order of the Holy Cross
 - 16 SS John and Paul MM Simple R gl—for the Oblates of Mt Calvary
 - 17 Friday G Mass of Trinity iii—for the Priests Associates
 - 18 Vigil V—for the Seminarists Associate
 - 19 SS Peter and Paul App Double I Cl R gl col 2) Trinity iv cr pref of Apostles—thanksgiving for the life and work of the Father Founder
 - 20 Commemoration of St Paul Gr Double R gl col 2) St Peter cr pref of Apostles—for all overseas missions
-
- 1 JULY 1 Precious Blood of Our Lord Double II Cl R cr pref of Passiontide—for the Sisters of the Precious Blood
 - 2 Visitation BVM Double II Cl W gl cr pref BVM—for the Sisters of St Helena
 - 3 St Irenaeus BM Double R gl—for all religious
 - 4 Translation of St Martin Simple W gl or of Independence Day W gl cr—for our country
 - 5 Of St Mary Simple W as on June 21—for all in the armed forces
 - 6 5th Sunday after Trinity Double G gl cr pref of Trinity—for just peace
 - 7 SS Cyril and Methodius BB CC Double W gl—for summer camps and conferences
 - 8 Tuesday G Mass of Trinity v—for all who work for and with the sick
 - 9 Wednesday G as on July 8—for all who mourn
 - 10 Thursday G as on July 8—for the Holy Cross Liberian Mission
 - 11 Friday G as on July 8—for the faithful departed
 - 12 St John Gualbert Ab Double W gl—for the Anglo-Catholic Congress
 - 13 6th Sunday after Trinity Double G gl cr pref of Trinity—for the Lambeth Conference
 - 14 St Bonaventura BCD Double W gl cr—for the church's theologians
 - 15 Tuesday G Mass of Trinity vi—for all who deal with juvenile delinquency
 - 16 Wednesday G Mass of Trinity vi—for all in civil authority
 - 17 Thursday G Mass of Trinity vi—for all works of charity

... Press Notes ...

Some New York City experiences . . .

Not long ago I read an article on "the heartlessness of New York residents; how they rush along paying no attention to other people and not caring about anything but themselves. I know that is rather generally true and it is certainly the impression that visitors get. But I had an experience just the opposite on the evening that I arrived there on the way to report to St. Luke's Hospital. I was to have a general check-up to determine the cause of a difficulty in walking. For some time I have been limping around in such a manner that I caught myself singing the old theme of "Grand mammie tippy toe." I limped through the station out onto 42nd Street and tried to hail a cab. My hotel for the night was only five blocks away but this was too far for me to walk carrying a suitcase. No cabs would stop for my signal, so I limped along a few more yards and tried again and again. Every time I got near a bus stop I missed the bus because I could not limp fast enough from the curb. As I was limping along to an open space at the curb I heard a woman's voice saying "Is the grip so heavy, Father?" I turned and saw an elderly lady behind me and replied "No, it's not so heavy. I just can't limp fast enough to get out for a cab." "I'll get you one" she said and out to the edge of the traffic she went, and believe me, SHE stopped one. She directed the cabbie to my hotel and as I turned to thank her, she shoved a dollar bill into my hand and insisted that she pay the bill. Are New Yorkers thoughtless? Well, I found one that was not, and really it was one of the most unusual experiences I have ever had. All the others passed by . . . but one stopped and took care of him.

Another experience: We are hearing every day about the terrible things happening to people in our cities because of the criminal actions of youth. Most of us never contact any of this. But in New York City youthful criminal actions are increasing every day and some of the acts really seem incredible. There was a young girl in the hospital who was a victim of the "gang" ac-

tivity. She was returning home from a Saturday night dance in her parish church shortly after eleven o'clock, with a group of her neighborhood friends, when, on entering the subway entrance, she was approached by a youth she had seen at the dance and without any warning he slashed her left forearm—a deep cut. She was taken to the hospital and examination showed injury to the bone as well as the flesh. She does not know the boy or his name, nothing except that she could identify him as one who had been at the dance. Why should this happen? She has no idea. Finally she could go home and then I learned something very startling. Warning had been sent to her home that the "will kill her by May 1st." What a strain on the whole family, even though there will be police protection each time the girl goes out of the home. 'Tis the first time in years that I have had contact with such a condition but it did impress upon me and the other patients how very serious is the situation in our life today.

I had the opportunity to do a lot of reading while hanging around the hospital. Had a great variety of books, one of which the lovely librarian thought would be a bit off-color for a priest to read as it dealt with the life of a French actress . . . but it was an excellent biography. I had a copy of the late "Atlantic" and got a bang out of some of it. There are TWO articles in it on fishing—"How to get the big ones" and "Fishing . . ." This last one gives a column of just what are the advantages of fishing and actually I thought I was reading one of the articles I had printed last year on my observations along Fishkill Creek. Both were delightful reading and of course made me long more and more to get out on the creek. I was so pleased to find that Holy Cross Magazine is not the only magazine that has fisherman readers and enthusiasts. I have been kidded and complimented about this hobby—don't worry, I won't put TWO articles in the same issue.

Don't forget to buy some of the new publications we are advertising.